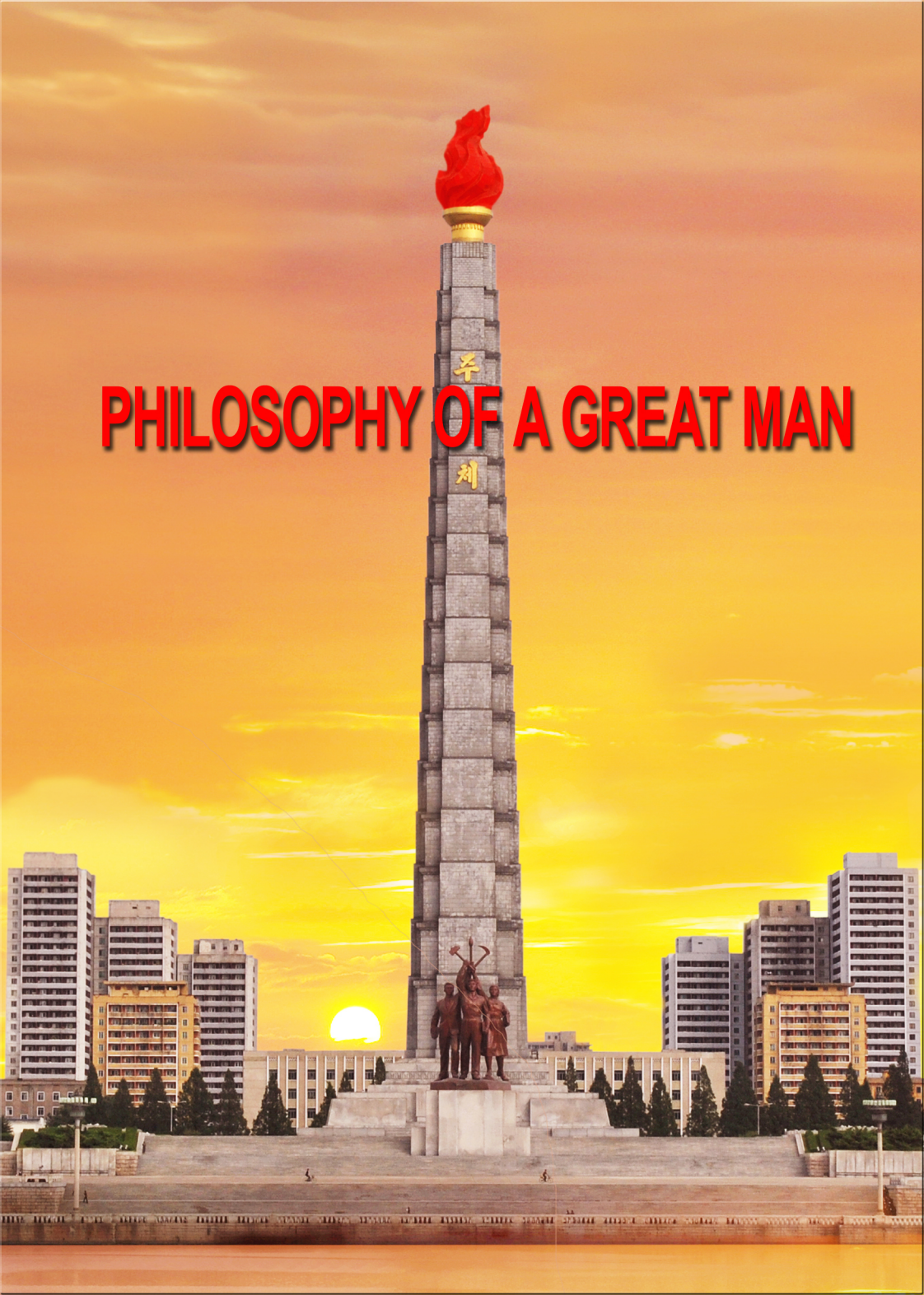
PHILOSOPHY OF A GREAT MAN

Shilesh Sharma

PHILOSOPHY OF A GREAT MAN

Dedicated to the Immortality of the
Founder of the Juche Idea
President Kim Il Sung

New Delhi, INDIA
1995

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AUTHOR'S NOTE

The sudden demise of President **Kim Il Sung**, the great leader of the Korean people and a veteran communist leader, came to all of us like a bolt from the blue. I, who had an opportunity to visit the Land of Morning Calm - beautiful Korea as a journalist and later became a student of his immortal revolutionary ideas could not believe the extremely sad news as true. In fact, the whole world seemed to be deeply shocked and grieved at the loss of the outstanding statesman.

His revolutionary history and funeral were given wide publicity by Indian media and other world media. Top Indian leaders and Parliament deeply mourned the death of President **Kim Il Sung**. Memorial services were held in various countries irrespective of political views and social systems. It was something unprecedented in world history that the death of the leader of a country brought indescribable profound sorrow and grief to so many people on our planet.

Comrade **Kim Il Sung** was, indeed, the greatest leader and veteran of the world politics.

His whole life was totally dedicated to the people's freedom and happiness, the country's progress and prosperity and the victory of socialism and world revolution.

It is very difficult to find out when a nation have achieved its goal without the guideline of a person of very high values. Such person always plays a vital role in building the nation of its own kind.

President **Kim Il Sung** is such a great person of very high values and devotion. He is the founder and builder of socialist Korea, the Democratic People's Republic of Korea. He gave a new thought to socialism.

Comrade **Kim Il Sung** adopted the path of revolution at the age of 13 and played a vital role for the building of such country which has its own kind of socialism.

A great revolutionary changes have taken place in the international area and the appearance of the world has undergone a radical change. On the other hand, national liberation and democratic movements have won great victories while the reactionary forces of the imperialism have been greatly weakened, but in the recent past after the decline of USSR these reactionary forces of imperialism are coming up with their bad idea, so this is the high time when all such forces who believe in the Juche idea given by Comrade **Kim Il Sung** come together to fight with these forces. If they will not understand the need of idea there is not other choice rather to fall.

The question may, then, come what this Juche idea is? This idea was authored by Comrade **Kim Il Sung** at the time when the Korean people fought against Japanese imperialism. This idea aims at realizing the masses' independence and building socialism and communism.

The great leader Comrade **Kim Il Sung** and the dear leader Comrade **Kim Jong Il** feel that the society based on the socialist system can only provide the basic needs of the masses; such as food, clothing and housing.

The popular masses have an age-long desire to enjoy an independent and creative life to the full in a society free from exploitation and oppression. In order to meet such desire, they have struggled, shedding their blood, against their oppressors. They have established a socialist society by overcoming all the trials that faced them. Socialism is a new social system which differs fundamentally from all the exploitative societies that have existed in human history. It has, therefore, the surmount trials as well as fierce struggles against the class enemies. It may meet with transient setbacks in its progress. However, mankind's advance along the road of socialism is a law of historical development, and no force can ever check it.

Socialism, which has been established to meet the people's desire for independence and the requirements of the times, derives its unconquerable might from the masses.

The people's support for the confidence in socialism are unshakable. Through their own lives they have experienced how precious the socialist system is.

Throughout the decades of building socialism in DPR Korea there has never been any political instability or any vacillation.

Today the imperialists and reactionaries are working viciously to wipe out socialism, but socialism in Korea continues to advance along the path it has taken. The progressive people of the world admire the durability and indestructibility of socialism in Korea.

The secret of its durability and indestructibility lies in the fact that it has made the masses the genuine masters of society and everything to serve the masses. Since socialism serves the popular

masses, the Korean people regard socialism as the cradle of their lives and of their happiness.

And they entrust their destiny entirely to socialism. The people who are enjoying unlimited happiness and a genuine life in a socialist society under the wise leadership of the Party and the leader, are working with devotion to safeguard the socialist system and accomplish the socialist cause.

Since it is the embodiment of the Juche idea, socialism in Korea is a man-centered socialism under which man is the master of everything and everything serves him.

Great is, indeed, the creation of the Juche idea and the immortal exploits achieved by Comrade **Kim Il Sung** in leading the Korean and world revolution to victory. It is proved that the Juche idea is a great idea, a great philosophy brightening the road of accomplishing the cause of independence of humanity.

On the basis of my limited knowledge, I have explained about the encyclopedic Juche idea and revolutionary theory based on it. I would like to seek your understanding on the shortcomings of my explanation.

I would like to pay my thanks to the publisher who had taken pains to publish it. I am grateful to Smt. Anita Sharma, my wife and Manushi and Manu, my daughter and son for providing me with the comforts of life and sharing with me the hardships.

September, 1995 New Delhi

Shilesh Sharma

CHAPTER ONE
CREATION OF JUCHE IDEA

Origin of Juche Idea

To have a correct understanding of the origin of the Juche idea, one should know, first of all, what were the requirements of the times when it was created as their reflection.

In general, ideological consciousness, whatever it may be, is born of some social practice. There can be no ideology which has nothing to do with the people's social practice. Even the absurd, fantastic ideas of the ancients were inseparably connected with the social practice of their time.

Even now there are people who hold that an ideology is formed in the mind of this or that man regardless of social life. What is their real intention? It is to justify their erroneous ideologies motivated by their interests. The thought itself that ideologies are manufactured in the minds of some selected people independently of social life reflects their situation which makes it necessary for them to tell lies calling white black so as to subsist by deceiving and lording it over the people.

After all, there can be no ideology, whether progressive or reactionary, detached from social practice. However, this should not be taken as meaning that all ideologies reflect the aspirations and demands of the times and the popular masses.

Although all ideologies reflect social life, some of them mirror the aspirations and demands of the popular masses and some

others express the interests of the exploiters. The former is progressive.

The thoughts reflecting the aspirations and demands of the masses play an important role in social and historical progress. Because progressive thoughts, which reflect the aspirations and demands of the masses, the motive force of social progress, to lead an independent life as the masters of their destiny, inspire them to the struggle for transforming nature and society.

The popular masses made up of people who act purposefully with ideological consciousness can be powerful creators of history only when they are guided by a progressive ideology. But the guiding idea of the revolution which shows the people the path of struggle for hewing out their destiny is not created at any time. It is always originated as a reflection of the urgent requirements of development of history and revolution.

Marxism which showed the working class the path of struggle for the first time emerged as a reflection of the demands of the historical period when the working class entered the arena of struggle as an independent political force opposed to capital, and Leninism which inspired the working class and the rest of the population to the struggle for destroying the imperialist strongholds and achieving freedom and liberation, came out as a reflection of the requirements of the historical epoch when capitalism had entered the phase of monopoly and the socialist revolution had become the order of the day.

Then, what was the time whose requirements the Juche idea reflected?

The dear leader Comrade **Kim Jong Il** pointed out:

"Our leader created the great Juche idea after acquiring a deep insight into the requirements of a new era when the oppressed and humiliated masses of the people became masters of their own destiny. Thus he developed their struggle for Chajusong onto a higher plane and opened up the age of Juche, a new era in the development of human history."

In the mid-1920s when the great leader Comrade **Kim Il Sung** embarked upon the road of revolution, a new change was taking place in the struggle of the people against exploitation and oppression. On the world arena, the influence of socialism, which had won its first victory, increased and the struggle of the people for independence advanced rapidly.

In the late 1910s and early 1920s the people's struggle against exploitation and oppression by capital in such capitalist countries as Germany, Hungary, Japan, England and France surged forward vigorously. In these days the national liberation struggle of the colonial peoples in the East was especially intensified to extricate themselves from colonial fetters.

It swept across almost all the Asian countries including Korea, China, Mongolia, Vietnam and Indonesia.

As the people's struggle for independence mounted sharply, the imperialists stepped up plunder and tyranny against the people in an attempt to check the hitter's revolutionary advance and get out of their serious political and economic crises. In many countries antagonism between the people and the exploiters was aggravated and the masses of the people whose sovereign right had

been trampled upon for a long time rose in a struggle for freedom and liberation.

Thus, the struggle of the people for independence emerged from narrow bounds into the world arena. This meant the advent of a new era when the revolutionary movement would develop in a comprehensive and diversified way throughout the world.

But the rapid upsurge of the people's struggle for independence did not mean a smooth sailing of the revolutionary movement. Although the people rose against the oppressors, they were unable to find a correct road of struggle, and the revolutionary movement was like a ship drifting about without a compass on the vast ocean.

Under the new historical circumstances, what was needed to advance the revolutionary struggle of the people for independence?

It was a revolutionary guiding ideology showing the people of each country the way to solve all problems by their own efforts, conscious of being the masters of their own revolution, in keeping with the realities of their country.

A new historical era was dawning, and the ideologies of the past were incompetent to accelerate the forward movement of history. The times and the people ardently longed for the creation of a new guiding idea of revolution.

The question of creating the guiding idea of revolution was especially urgent in Korea.

There are a few important reasons for this. One of them is that due to the peculiarities of Korea's historical development, the people were infected with flunkeyism to great powers which

means lacking faith in their own strength and only looking up to others for help, so that their struggle for independence was hampered.

The history of Korea shows that there was no flunkeyism in the period of Koguryo with its great national power. Then, later, the power of the country declined due to its depraved and incapable feudal rulers and flunkeyism appeared. After that flunkeyism was fostered further by the colonial policy of the Japanese imperialist aggressors for stamping out the people's consciousness of national independence.

Therefore, without clearing their minds of flunkeyism and infusing in them a deep consciousness that they were the masters of the revolution, it was impossible to advance the revolution.

Another reason is that the Korean revolution was very complex and arduous. The revolution in Korea, a colonial, semi-feudal society, was a difficult and complex revolution that had to solve simultaneously the anti-imperialist task of casting off the yoke of colonialism and the anti-feudal task of doing away with feudalistic exploitation and oppression. There was not a country that had carried out neither such a revolution until then nor a theory concerning such a revolution. As a matter of fact, the Korean revolution had to negotiate an untrodden path. Therefore, all problems arising in the revolutionary struggle had to be settled independently. Further, the anti-Japanese revolutionary struggle was an unprecedented arduous one; the Korean revolutionaries had to fight against Japanese imperialism, a formidable enemy, with no

state rear or support of a regular army while solving everything on their own.

For such reasons, the Korean revolution demanded urgently that the popular masses, conscious of their position as masters, solve all problems by themselves in accordance with their own faith and the actual conditions of their country. In other words, the Korean revolution imperatively demanded that a new guiding idea be founded.

Historical relics on the patriotic martyr An Jung Gun are on display in the Korean Revolution Museum. He was a passionate patriotic youth who fought against the Japanese imperialists' aggression of Korea early in the present century when the dark clouds of national ruin hung heavily over Korea.

Together with his comrades, he embarked on the road of struggle to recover the national sovereignty robbed by the Japanese imperialist aggressors. But he could not find a correct road of struggle, and once he tried to restore national sovereignty with the help of Western powers. Then he joined the independent movement and the Righteous Volunteers' Army. When everything ended in a failure, he resorted to terrorism. At last, at Harbin Station he shot to death the then President of the Privy Council of Japan Ito Hirobumi, the mastermind of Korean aggression, who came there to meet the Financial Minister of Russia with a sinister design for invading the Asian mainland.

However, this struggle brought about nothing but a great sacrifice. An Jung Gun cried out in prison. "I wish I could meet such a peerless great man who would deliver our country which is

trodden underfoot and humiliated and launch it into the world as a dignified nation capable of holding its own... Ah, I wonder when such a hero will appear."

This cry from the bottom of his heart given at the last moment of his life was the cry of all Koreans who were longing for the appearance of an outstanding leader and a correct guiding idea.

For lack of such a leader and guiding idea, the Korean people were at last robbed of their country by the Japanese imperialist aggressors.

After the country was reduced to a colony of Japanese imperialism, the Korean people fought unyieldingly and shed blood for freedom and independence. But all this struggle met one setback after another because of the absence of a correct guiding idea showing the way of solving all problems by themselves as masters of the revolution in accordance with the actual conditions. Thus until the first half of the 1920s, the Korean revolution had traversed a thorny path, passing through many turns and twists.

Without a new guiding idea the Korean revolution was unable to advance even one step. Whether a correct guiding idea of revolution was provided or not was a serious question deciding the fate of the country and the nation at stake— whether it would be saved or the 20 million Koreans would be reduced to colonial slaves for ever.

Thus, urgent demand of the Korean revolution gave cause to the creation of the Juche idea.

How, then, has the Juche idea become the universal guiding idea of the revolutionary struggle of our time?

It is because the Korean revolution demanded more urgently than any other revolutions that all problems be solved by the Koreans themselves in keeping with their own faith and interests and the actual conditions of their country and, accordingly, it embodied in itself all the requirements of our time, a new historical age.

The universality of the revolutionary practice is determined by what a high level of consciousness and role it demands of the popular masses as the masters. The reason is that the revolution and construction are carried out by the popular masses. If a revolution demands a higher level of consciousness and role of the masses as the masters, such a revolution will provide a practical foundation for clarifying the principles and ways of revolutionary struggle more comprehensively and profoundly.

For this reason, meeting the demands of the Korean revolution whose road ahead could be hewed out only by adhering firmly to the Juche stand was tantamount to meeting the demands of our age. This is why the Juche idea created to meet the demands of the Korean revolution at first has become the guiding idea of our age.

The Juche Idea

The Juche idea is a philosophical idea authored by President **Kim Il Sung**. It shows the correct way for the people to shape their destiny and gives them a correct outlook on the world.

The Juche idea constitutes the quintessence of President **Kim Il Sung**'s revolutionary ideas. According to the Juche idea, man is termed the subject (Juche) in the sense that man, the

popular masses, is the master and transformer of the world and that the popular masses are the masters and decisive force for the revolution and construction.

President **Kim Il Sung** said:

"The Juche idea is a world outlook that centers on man and places man in the centre of all thinking and makes everything serve him. It is a revolutionary theory designed to achieve the independence of the working masses."

The creation of the Juche idea is a historical contribution which the President made to the development of human thought and theory and to the cause of human emancipation.

In the mid-19th century Marx propounded the outlook on the world known as dialectical materialism, thus awakening the working class, who had emerged on the arena of history, to the inevitability of the downfall of capitalist society and of the victory of socialism. From then on, history advanced greatly and a new era dawned when the popular masses, who had long been the object of exploitation and oppression, emerged as masters of their own destiny.

The new age required on outlook on the world with which the popular masses could shape their destiny independently and creatively as its masters, and which could lead to victory the cause of national liberation and human emancipation.

The Juche idea created by President **Kim Il Sung** met this requirement of the new age. The Juche idea regards it as its ideal to defend and realize independence, the life and soul of social man,

and requires that the revolution continue until it is completely realized.

It is also a doctrine which shows the way for people to become complete masters of the world and of their own destiny by the transformation of nature, society and man in accordance with the essential social quality of man who wants to live and develop independently as well as the way for the everlasting happiness and prosperity of mankind to be achieved.

The Juche idea is original in terms of its basic philosophical principle. Marxist philosophy is based on the principle that the world consists of matter and that it changes and develops according its own laws. This philosophy answers the following questions: does matter determine consciousness or vice versa? does the world undergo motion and development or not?

Since these questions had been answered, the Juche idea raises the position and role of man in the world as the basic question of philosophy, revealing the philosophical principle that man is the master of everything and decides everything.

This principle is the basic one of the Juche idea. The destiny of man is determined in relation with the world. Therefore, that man is the master of everything and decides everything means that he is the master of his own destiny and plays the decisive role in shaping his destiny. That man is the master of his own destiny is the quintessence of the Juche idea, and herein lies the essence of the Juche idea. The philosophical principle of the Juche idea is based on a new conception of man.

The question of man was discussed a great deal by previous philosophies, but it remained, in most cases, an abstract concept of pure man detached from social relations.

The question of man's essence was raised and answered by Marxism in the context of social relations. Marxism, however, defined it as the total sum of social relations. In other words, it explained that man's essence was determined by social relations. Therefore, Marxism could not correctly explain the essence of man, the remaker of the world.

Considering man in social relations, the President threw a new light on his essential attributes. He explained that man is a social being with independence, creativity and consciousness. The Juche idea advanced a philosophical world outlook, an outlook on society and history and a view of human life which centre on man, and the guiding principles of the revolution and construction. The man-centred philosophical world outlook includes a concept, a standpoint and an attitude towards the world.

That the world is dominated and transformed by man is a new concept of the world in relation to man.

The viewpoint and attitude with which the world is approached with the main stress on man mean approaching the world from the viewpoint of the interests of man, the master of the world, and dealing with the change and development of the world mainly on the basis of the activity of man, the transformer of the world.

There were many types of outlook on the world in history, but none of them comprised a concept, viewpoint and attitude with

which the world was approached with man at the centre. The man-centred world outlook overcame the imbalance in the previous philosophical outlook on the world and gave a profound and comprehensive solution to the question of the nature of the world and of the destiny of human being.

The Juche idea also established a man-centred outlook on society and history. Marxism refuted the idealistic outlook on society and history by clarifying that society changes and develops like nature. Society also belongs to the material world and it changes and develops according to the universal laws governing its development.

But it dealt with the essence of society and the law of its development with the main stress on the objective conditions of social life, the mode of production. It is possible to clarify scientifically the essence of society and the law of its development only by focussing on man.

The Juche idea elucidated the principles that the subject of history is the masses of the people, that socio-historical movements are their independent and creative movements and that their consciousness of independence plays the decisive role in the revolutionary struggle.

These are the Juche-oriented socio-historical principles. The President evolved the Juche outlook on society and history by applying the socio- historical principles of the Juche idea. The Juche outlook on society and history gives a scientific interpretation of the laws governing the development of society and the fundamental stand and method to be adhered to in the

revolutionary movement. That society develops in line with the development of man's independence, creativity and consciousness is a law governing the development of society which is delineated with man at the centre. The independent and the creative stand are the fundamental stand and method to be adhered to in the revolutionary movement. The establishment of the man-centred outlook on society and history marks the birth of a new world outlook.

The view of human life is an important component of the Juche idea. The world outlook gives a concept of, viewpoint on and attitude towards the world, whereas the view of human life answers the question—how should man, a member of society, live? All the previous views of human life were based on the individualistic view of life, which regards the life of an individual as the most precious. The Juche view of human life bases itself on the collectivist view of life which holds dearest the life of the socio-political community. The President discovered for the first time in history that there is a socio-political integrity which is different from the physical life of an individual. Socio-political integrity is the life of the socio-political community, an integrated whole compose of the leader, the party and the masses.

An individual person can acquire a socio-political community. According to the Juche view of human life, the final goal of man's life is to hold the position of master of the world and of his destiny and to play his role as such. The worth and happiness of his life are found in an independent and creative life, a life which exalts his

socio-political integrity. Indeed, the Juche view of human life conforms with the social attributes of man.

The guiding principles of the revolution and construction are an important component of the Juche idea. They include the fundamental principles of maintaining the independent and creative stand and of carrying on the revolution and construction successfully by enhancing the role of ideological consciousness. By advancing not only the man-centred world outlook and view of human life but also the guiding principles of the revolution and construction, the Juche idea has become a weapon for building an independent and creative life, and a doctrine of human liberation, not a theory for theory's sake.

The Juche idea is an ideal which has inherited and developed all the progressive thoughts of mankind. It has inherited the revolutionary stand of the working class, the materialistic and dialectical principle and the scientific theories which underlie Marxism-Leninism as a whole. It has developed creatively all the revolutionary ideas to meet the requirements of a new time when the independence, creativity and consciousness of the popular masses have been remarkably enhanced, and embraced that universal truths of Marxism-Leninism within its ideological system. The Juche idea is an idea which has inherited Marxism-Leninism, and yet it is an original idea which cannot be interpreted within the framework of Marxism-Leninism. Opposing narrow-minded chauvinism in the field of ideology, the President fairly evaluates and incorporates in the Juche idea those ideas which can contribute to enhancing the position and role of man in

the world, with no regard to which nation and people have evolved them.

Although it was created in Korea, the Juche idea has great influence on the development of the revolutionary movement in contemporary times because it reflects the common aspirations of the people of the world for independence. The contents of the Juche idea are made clear in many works which the President wrote.

CHAPTER TWO

INTRODUCTION TO JUCIIE PHILOSOPHY

Comments on Philosophy

In order to explain what the Juche idea puts forward as the fundamental question of philosophy, it is necessary first of all to have a correct idea of what philosophy is.

Examining the views of philosophers on this question, we find some of them hardly distinguishable from each other. But when we delve into the question as to what philosophy studies, that is, what the object of philosophical study is, we can easily find out there is a great difference in the philosophers' understanding of what philosophy is.

In former days some philosophers said that philosophy studies problems relating to the essence, origin and development of nature and society outside man. This is an erroneous view, by which man, the most important factor, is excluded from the objects of philosophical study. And others held that philosophy investigates whether the world is cognizable or not, that is, the questions of cognitive powers and methods of cognition.

However, only by studying such powers and methods, philosophy cannot give a view on the world and an answer to the question of man's destiny. So, this view, too, is not justifiable. Yet others said that philosophy is aimed to study the question of human beings, that is what man is and how he should live. This view, too,

cannot give a perfect understanding of the world, and so is not correct.

The Juche idea teaches that philosophy, in a word, is a science giving the world outlook which elucidated the problem of man's destiny.

What, then, is the outlook on the world? Before going into this question, let's see the relations between our life and the world outlook. This will clear what the world outlook is.

Some people say that the world outlook only concerns scholars, politicians or artists, and none of their business. Such people have so far lived without knowing about the world outlook and think that they have nothing to do with it. This is evident. For instance, all people live breathing air. In other words, they are connected with air. But not all people know well what air is and how it works in human body. Because air is invisible, perhaps the people of olden times did not know even the existence of air. Nevertheless, one cannot maintain one's life even for a moment unless one breathes air. If anyone says he has nothing to do with air because he does not know what it is, people would think him a nut.

The same can be said of the world outlook. Whether one knows what the world outlook is or not, one cannot be unconnected with it, for he lives in nature and society, namely in the world. Everyone is always connected with nature and society. People build houses and make food and clothes by using various things of nature. This is proof that man is connected with nature. And people conduct various social activities and work in conjunction. This shows that people live in social relationship.

Since people live connected like this with nature and society, they cannot but think of various things that take place in nature and society. In recent years abnormal weather has been lasting on the earth. It is often reported that houses have been washed away in a flood somewhere and crops have dried up and large herds of cattle have fallen dead due to a severe drought. This abnormal climate threatens human life, too. So can there be anyone of the people on this globe who is more or less indifferent to the abnormal weather? Since man cannot live apart from nature and society, he can never be indifferent to **28** what happens there. Thus, he takes this or that view on and attitude to the things that take place around him.

Then, is such a view and attitude immediately a man's outlook on the world? No, it is not. His views on different things and phenomena of nature and society are linked and united by one ideology. We can see something in common in a man's view and judgment on things. For example, a man who thinks mystically of the sun will think the same way about the moon and about some articles. Here lies the common view of taking a mystical approach to all things. This shows that a man's view on an individual thing is related with some more general view of the world. In other words, people have a yardstick to view and judge concrete things and phenomena.

Of course, not all people know that their views on individual things are linked like this with their more general view concerning the world. However, this does not matter in any case. Even if some people cannot read, to say nothing of understanding the word "world outlook" his concrete views on individual things and

phenomena are connected with his view on the world as a whole, This general view on the world as a whole is precisely his world outlook.

It will now be well to give the definition of world outlook.

The Juche idea teaches that the world outlook is an integral system of view, viewpoint and stand on man and the world surrounding him. To use plain language, the world outlook is not knowledge about individual things and phenomena, but covers all questions as to what the world as a whole is, how it changes and develops and from what viewpoint and attitude one should approach the world in order to cognize and transform it.

This world view finds a concrete expression in how people view and approach things and happenings around them. Therefore, we can guess a man's world outlook if we closely observe his sayings and doings.

Suppose a sick man prays to a mystical "being" to cure his disease by laying the table before it, instead of seeing a doctor and using medicine, we can generally judge him to have a world outlook that everything in the world has been made by a mysterious "being" or, at least, to be under the influence of such a world outlook. On the contrary if a man says that trying to heal disease by praying to a mysterious "being" is absurd and that in order to cure disease, one should go to hospital and actively receive medical care according to a correct diagnosis, we can say that on the whole he has a world outlook diametrically opposite to that of the former or is influenced by such a world outlook.

Why, then, do people who all inhabit in the same world have different world views?

There is only one world in which we live. If there exists another world, it will be a "world" appearing in old stories or in fairy tales. Nevertheless, people have different world outlooks for the social positions are different.

In all cases people view and approach all things and phenomena with definite interests. Such interests vary with their social status. Therefore, they differ from each other in viewing one and the same thing and phenomenon. Slaves and slaveholders cannot be the same, and serfs and feudal lords cannot be identified. And in capitalist society the workers and the capitalists cannot be viewed on equal terms. Billionaires think capitalist society to be a paradise and wish it to last for ever. This is because in capitalist society money is almighty. However, the poor look upon capitalist society as an infernal place and, therefore, want it to be upset. Because capitalist society is a hell for the poor. There is the high Golden Gate Bridge in San Francisco. The rich depict this bridge as the most beautiful one in the world. But those who are in an impasse of life call it "bridge of death". Hundreds of people in great straits of living threw themselves into the water from this bridge. So, they say signs of "No jumping down" are set up at several places of the bridge. Now, how can this bridge look beautiful for the people who have no means of livelihood? We could go on citing any number of similar examples.

Like this, people view things and phenomena in different lights according to their social position. Of course, we can find people

who are in the same social positions but have different world outlooks. For example, a worker may be found to have the same world outlook as that of exploiters. The reason is that he has been ideologically contaminated by exploiters or lacks in scientific knowledge about nature and society. Therefore, if one is to acquire a correct outlook on the world, one needs to make conscious efforts to that end. Now let me pass to the most fundamental question in the philosophical world outlook.

Man's Position and Role

The Juche idea is based on the philosophical principle that man is the master of everything and decides everything. While the proposition that man is the master of everything elucidates the position of man in the world, the proposition that man decides everything explains the role of man in the change and development of the world. Then, what does this mean? It means, in brief, that man plays the decisive role in transforming the world and in shaping his own destiny.

There are many factors in the change and development of things and phenomena. But the roles of these factors are not the same. Some play the decisive part and others not.

Let us take plants for example. Their growth and frution require sunshine, air, water and nutrients. But the decisive role in the growth of plants is played by metabolism, their intrinsic function. Through this function, plants take water and nutritive substances and turn carbon dioxide absorbed from air into organic substances through photosynthesis. Sunlight and heat are

indispensable for the growth of plants. But, however important they may be, they cannot take the place of the function of the metabolism intrinsic to plants themselves.

The same can be said of the transformation and development of the world. To remake nature, there should be material and technical means. If tideland is to be reclaimed there must be excavators, cranes, steel and cement. Even the primitive men needed instruments, though crude, for hunting wild animals and picking fruits. Much more, we cannot carry on huge nature-remaking projects to dam off the sea and reclaim land only by bare hands. This shows that material and technical means are indispensable for transforming nature. Thus, the material and technical means play an important role in remaking nature. However, it is man that plays the decisive role in nature-remaking.

However important the role of material and technical means may be, it is incomparable with the decisive role of man. Why is it so? Any good machine cannot work without man. A gun in the hands of a dead man is no better than a stick. It is man that makes and uses machinery. Without man machinery cannot be created or used.

With the development of science and technology remote-controlled machines and robots have appeared to do much work in the place of people. Seeing this, some people are now speaking out openly about "human crisis", thinking as if people have been pushed out of the way by these up-to-date technical means and become impotent. Just because a few robots have taken the place of thousands of people in work, can we say that human beings have

become impotent? I wonder such people fear that robots made by men might declare war against them.

As a matter of fact, remote-controlled automatic machines and robots show the inexhaustible creativity of men and their decisive role in transforming the world, and are tangible proof that with the development of society and machine civilization the role of man in the remodeling of the world is growing.

The philosophical principle of the Juche idea that man is the master of everything and decides everything means that man is the master of the world and plays the decisive role in remaking it and that he is responsible for his own destiny and he has also the capacity for hewing it out.

As aforesaid, the basic mission of philosophy is to give an answer to the question of human destiny. Therefore, philosophy, from its basic question in particular, should give an answer directly to the problem of the destiny of man. But the former philosophies could not give a direct answer to the question of man's destiny because they did not raise their basic question with man as the central factor.

True, the former philosophies, too, advanced various views on the question of human destiny because philosophy came into being from the first in connection with that question. However, since they failed to raise the question of the destiny of man directly from the starting point, they inevitably were unable to permeate their whole system with this question and could not give correct answer to it, either. So in the philosophies of the past this question was ignored altogether or discussed only fragmentarily.

Then, how did the former philosophies view the question of the destiny of man? To know this is essential for understanding the new conception of the Juche idea on the question of man's destiny.

People often say, "fate of the individual", "fate of the nation", and "fate of the country". And they also use the words "fate of war" and "fate of revolution", and sometimes employ the word "fate" in the reference to things like "fate of the house". Such words belong to the ordinary vocabulary of people, and as they are not wrong in themselves, they give an impression at first glance that people differ little in the understanding of fate. But a close scrutiny of each case in which those terms are used reveals that people differ in their understanding of human destiny.

Where, then, does the difference come from? Beyond any doubt it comes from the difference in their views on the world.

In the past some people said that the destiny of men was decided by some mysterious "being" or supernatural "power". According to their view, everyone has to go through from birth to death and sufferings of people who starve and are in rage, despised and humiliated in exploiter society, are all ordained by their lot.

This view on the destiny of man appeared already among the people of remote ages who were quite helpless before the blind force of nature, and became widespread after the advent of exploiter society when the social yoke was added to the fetters of nature, which was further aggravated by the unscientific illusions spread by the reactionary rulers to dominate the people.

How did the philosophical principle of the Juche idea expound the question of man's destiny?

We are the masters of our
own destiny,
We will liberate the country by
ourselves,
Defeating Japanese imperialism
under this banner,
Let us build a new society on
the land of 3 000 ri.

This is a paragraph of the song on the Down- with-Imperialism Union founded by the respected leader Comrade **Kim Il Sung** in 1926.

The Union, which provided the historic roots for the Workers' Party of Korea today, was a revolutionary organization of a new type that held high the banner of great Juche which implies that one is the master of one's own destiny for the first time in the world.

Indeed, the founding of the Union was a historic event proclaiming to the whole world that the popular masses emerged on the scene as the masters of their own destiny.

The principle that answered the basic question of philosophy, that is, the new principle that man is the master of everything and decides everything, gives a scientific elucidation of the problem of human destiny.

The dear leader Comrade **Kim Jong Il** said:

"That man is the master of everything means that he is the master of the world and of his own destiny; that man decides

everything means that he plays the decisive role in transforming the world and in shaping his destiny."

Viewed from the standpoint of human destiny, the philosophical principle that man is the master of everything and decides everything means that he is the master of his own destiny and has the capacity of hewing it out.

Being the master of everything, man is the master of his own destiny before anything else. Nothing in the world but man himself is responsible for his destiny and decides it. There is no mysterious "being" or supernatural "power" in reality, so it cannot be the master of man's destiny. As for such "being" and "power", they are all figments of human imagination and have now been negated by man. So it will be proper to say that man himself is the master who decides his destiny. The things which really exist in the world, too, cannot hold sway over the destiny of man, for all of them are dominated and transformed by man.

Man alone is the master of his own destiny. He does not entrust his destiny to anything and has no quarters to do so, either. Holding his destiny in his own hands, man is steadily improving his situation and forging ahead continuously along the road of development.

Man also has the capacity of carving out his destiny. The mysterious "being" or supernatural "power" does not give even a piece of bread to men. Once upon a time there lived a man who believed in the mysterious "being". He thought the meteorite falling from the sky was an "elixir of life" given by that "being". So he ate it but died. This is not merely an old tale.

There is no "being" in the world which will hew out man's destiny for him. Man can shape his destiny only by his own efforts and is capable of it, too. Conquering nature by his creative labor and reshaping society by his unremitting revolutionary struggle, man has shaped and is shaping his destiny.

The long history of mankind has, indeed, been a solemn process of march of man to carve out his own destiny by himself as its master.

The philosophical principle of the Juche idea that man is the master of everything and decides everything gives a scientific answer in this way to the question of man's destiny.

Essential Attributes of Man

The Juche idea is based on a new elucidation of the essential attributes of man. Man has long been an important subject of philosophical thought. Earlier interpretations of man were deficient.

President **Kim Il Sung** is the first to reveal the essential attributes of man in a scientific way.

He said:

"Man is a social being with independence, creativity and consciousness."

Then, what is man? What is his attributes? When answers are given to these two questions, man can be comprehensively understood. According to the President, man is a social being and his essential attributes are independence, creativity and consciousness.

In preceding philosophies man was often understood as a natural being. It was Marx who formulated a new conception. He said that man was a social being by defining man as an ensemble of social relations. But, his definition of man is different from the conception of man defined as a social being in the Juche idea. Marx implied that man lives in social relations and his thinking and activity are determined by them. According to the Juche idea, man is a social being in the sense that he, though affected by social relations, establishes such relations voluntarily, transforms and develops them purposefully and consciously and satisfies his life demands and interests only in society.

The preceding philosophers had varied opinions on the attributes of man. Some of them even classified the attributes of man into intrinsic ones. They reduced the attributes of man to biological or natural ones.

The President focused on interpreting the social attributes of man in relation with the fact that man is a social being. According to him, the social attributes of man are independence, creativity and consciousness.

Independence is an attributes of social man who is desirous of living and developing independently as master of the world and his own destiny. Creativity is an attribute of social man who endeavors to transform the world purposefully and consciously according to his will and demand. And consciousness is an attribute of man which directs his independent and creative activities in a unified way.

People can have independence, creativity and consciousness only by being connected through social relations and on the other hand, they can be combined socially and can live and develop as social beings only by acquiring independence, creativity and consciousness which are social attributes. Therefore, only when the essential attributes of man are considered in a unified and organic way, is it possible to have a comprehensive and scientific understanding of man. The theory of the President on man's essential attributes is a historic contribution to the philosophical understanding of man. It is an indispensable component of the philosophical world outlook that centres on man.

Juche View of the World

The view of the world is one of the main components of a philosophical outlook on the world.

President **Kim Il Sung** said:

"By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on nature and society and with a powerful weapon to understand and transform the world."

It is the Juche view of the world that the world is dominated and transformed by man. Earlier philosophical views of the world originated in questions such as the correlation between matter and consciousness and the question of whether the world is in motion and undergoes changes or not. These questions gave rise to much controversy between materialism and idealism, and between dialectics and metaphysics. Dialectical materialism rationally

argues that the world consists of matter, that it is in motion and undergoes development and change according to fixed laws. This was a great contribution to the development of the philosophical view of the world. But such a philosophical view of the world was incomplete. According to the President, establishing a view of the world is not an end in itself but should serve to shape man's destiny; so, a view of the world should be established in relation to man so as to give an answer to the question of shaping man's destiny. Man's destiny is shaped in relationship with the world.

The relations between man and the world boil down to the position and role of man in the world. Therefore, a correct view of the world can be established only on the basis of man's position and role in the world. This means that a view of the world must be established with man at the centre. The dialectical and materialistic view of the world was based on the community of diverse beings and motions in the material world, so it is applicable to the world both before and after the rise of man. Inasmuch as man's destiny is shaped in his relationship with the world, no answer can be given to the question of his destiny apart from the view of the general features of the material world, a view which is also insufficient to fully answer the question of man's destiny. A scientific understanding of man is indispensable for clarifying his position and role in the world. On the premise of the view of the general features of the material world, the President gave a new exposition of the essential qualities of man. He thus elucidated that man holds the position of master in the world and plays the decisive role in its development. This is termed the Juche view of the world in the

sense that it is evolved with man at the centre. The Juche view of the world offered by the President makes it possible to correctly understand the essential features of the present world where man lives. Before the rise of man in the world there was neither a being that occupied the position of its master nor a factor that played the decisive role in its development.

This was the world of nature in which all things were in constant blind motion in unconscious interrelationship. The emergence of man signified the appearance of the master of the material world and the decisive agent in its development. With the rise of man, the world has become a place where man holds the position of master and plays the decisive role. This, however, does not mean that all beings and all motions in the world are now controlled by man. From the earliest times till today, the position of man as master of the world and his role in its development have been steadily enhanced. Therefore, from the historical point of view the theory that man is the master of the world and that it has been developed by his decisive role is valid and gives a correct concept of today's world distinct from the world before the rise of man. The Juche view of the world elucidated by the President makes it possible to understand even how and in what direction the world will develop in the future. Man himself creates the objective conditions necessary for his development. That is why man's development is not accidental, nor dependent on favourable objective conditions, but constantly and inevitably by his independent and creative activities. With the development of man's demand for independence and his creative ability, the sphere

of his control over the world will constantly expand and the world will serve him better in the future. The President's view of the world gives a philosophical answer to the question of man's destiny. Man's destiny is shaped in relation with the world. Therefore, man will become the master of his destiny when he occupies the position of master, and as such will play the decisive role in hewing out his destiny when he plays the decisive role in the development of the world. That man is the master and shaper of his own destiny is the core of the Juche view of the world in relation with his destiny. Herein lies the characteristic of the Juche view of the world as a principle pointing the way to human emancipation.

The viewpoint on and attitude to the world are basic components of a philosophical outlook on the world.

The view of the world generalizes and identifies the objective reality itself, whereas the viewpoint on and attitude to the world show how man will pursue his cognitive and practical activities on the basis of the view of the world. In this sense the viewpoint on and attitude to the world constitute a philosophical methodology. Earlier philosophical schools failed to clearly distinguish philosophical methodology from the view of the world and regarded the view of the world as a philosophical methodology. This is related to the limitations of such philosophies which interpreted the world with the main emphasis on what is common to all things and phenomena in the world including man. President **Kim Il Sung** established for the first time in the history of philosophy a philosophical world outlook with man at the centre of

philosophical thinking. In this world outlook, the view of the world is distinguished from the viewpoint and stand towards it. The Juche-oriented viewpoint on and attitude to the world, a philosophical methodology, expounded by the President are those with which the world is approached by focussing of man. There are two aspects to be noted; one is to approach the world from the interests of man and the other is to approach the change and development of the world mainly on the basis of his activity. These are based on the philosophical principle that man is the master of everything and decides everything. Approaching the world from the interests of man is chiefly related to defending his position as master of the world, and approaching the change and development of the world mainly from the point of view of his activity is chiefly related to enhancing the role of man as transformer of the world. The position of man as master of the world is guaranteed by his role, and the role of man as transformer of the world is to enhance his position as master of the world. In this sense, the two aspects of the Juche-oriented viewpoint on and attitude to the world are closely interrelated to form a philosophical methodology.

CHAPTER THREE

BRIEF CONSIDERATION OF SOCIO HISTORICAL OUTLOOK OF JUCHE

Socio-Historical Outlook

President **Kim Il Sung** has created a man- centred outlook on society and history for the first time, which comprises a man-centred view and concept of the essence of society and its change and development.

Up to now, there have been many kinds of socio-historical outlooks, but none has placed man at the centre in explaining the essence of society and the laws governing its change and development.

Prior to Marxism even those who had materialistic view of nature were idealistic in their view of society and history. Ignoring the position and role of the popular masses in society and its progress, they asserted that society and history casually developed this or that way due to supernatural powers or by the will of specific individuals, disregarding the laws of social progress.

In the context of Marxist historical materialism, society, like nature, is part of the material world and changes and develops according to objective laws. Based on the principle that social being determines social consciousness, historical materialism attached paramount importance to the production of material wealth and identified the socio-historical process with the process of emergence and development of the mode of production of

material wealth. It played a great role in ridding people of idealistic and metaphysical views of society and history and opening a road to a scientific understanding of the development of society and history.

But it failed to propose the principle that man is the master of everything and decides everything, so it could not place the masses of the people in the centre of the social and historical progress.

The President has revealed the essence of society and the laws of its development by focussing on man.

The man-centred outlook on society and history is explained systematically in the works of President **Kim Il Sung** such as "Let Us Further Strengthen the People's Government", "Tasks of the People's Government in Modeling the Whole of Society on the Juche Idea", "For the Complete Victory of Socialism" and "Let Us Accomplish the Cause of Socialism and Communism under the Revolutionary Banner of Juche".

The Juche outlook on society and history has elucidated that society consists of people, its masters, the social wealth they have created and the social relations which link them; it shows clearly that social wealth increases and social relations improve rationally in pace with the growth of man's ideological consciousness of independence and his creative ability.

The Juche outlook on society and history has thrown new light that the popular masses, the subject of history and the motive force of social progress, play a decisive role in the development of history. It shows that society develops according to their positive function and role and the development of society and history is, in

the long run, a law-governed process in which the position and role of the masses as the subject of history are enhanced. This is an important characteristic of the man-centred outlook on society and history as well as a great contribution by the President in radically renewing views on society and on its development and in perfecting the socio-historical outlook of mankind.

The man-centred outlook on society and history established by the President serves as an ideological and theoretical instrument which gives people a correct understanding of society and history and inspires them in their struggle for social progress and change.

Society

President **Kim Il Sung** has elucidated the essence of society with man as the main factor.

Society is basically different from nature in its component elements and their manner of combination. Society consists, first of all, of people with independence, creativity and consciousness. The emergence of society is synchronized with that of man.

Nature can exist of itself without man, but society can neither exist nor advance without him. The social movement is an independent, creative and conscious movement, so it is fundamentally different from the motion of nature.

Man is the only being who causes and promotes the social movement. Thus, the President considers that the social movement is essentially that of man who has independence, creativity and consciousness. This implies that man is the main factor determining the existence of society and its primary material

component. Unlike animals that live only physically, men live in community and carry on their activities with the aid of social wealth created socially and historically. Social wealth constitutes an important component of man's creative vitality as an objectified form of his accumulated material and mental power. With social wealth as his means, man leads a social life and carries on his creative activities to transform nature and society. Without social wealth, man's creative activities are inconceivable and the existence of society is impossible. Therefore, the President observes that social wealth, too, like man, constitutes a material component of society.

When man and social wealth, components of society, are organically combined, they can form a society and become material beings responsible for social movement.

The union between man and man, between man and social wealth is effected through definite social relations. If people with different demands and abilities are to be integrated into a community, there must be a definite social order by which their demands and interests are regulated in a unified way and their different abilities are turned to good account socially. This order established between people is called social relations. Without social relations people cannot be linked together nor can they form a society. People share or jointly use social wealth, according to a given order, namely, social relations. Therefore, social relations link man with man and man with social wealth in a definite way, so they play an important part in forming a society.

After all, society is a community in which people with independence, creativity and consciousness possess social wealth and are organically combined together by definite social relations. This is the essence of society according to President **Kim Il Sung**. By giving a new exposition of the essence of society with man as the main factor, the Juche-orientated view of society and history has brought about a fundamental change in the development of theory on society and laid a theoretical basis for understanding the features of society and the laws governing its development.

Man is the master of society. It constitutes a principle of the Juche outlook on history which illumines the position and role of man in society.

President **Kim Il Sung** said:

"Man is the master of nature and society and the main factor that decides everything."

Society consists of people, social wealth and social relations. Here man is always master. Both social wealth and social relations are created by man and serve him. When people with social wealth are united by means of social relationship into a social community, they become social beings with independence, creativity and consciousness, and live and develop as social beings. But this does not mean that social wealth and social relations come above man and that man is governed by them.

Social wealth and social relations are created by people and are merely the means needed for their social life. However greatly social wealth may increase with social progress, it is only of value when it benefits people because it has been created by them

throughout history. Apart from man, social wealth is meaningless, nor can it be a component of society. Social relations are an important factor determining man's position and role in society, but they have been created by him and steadily improved as his demand for independence grows and his creative ability increases.

President **Kim Il Sung** stated man is the central factor that determines social wealth and social relations.

Since the Juche outlook on society and history has made it clear that man is the master of society, it is now possible to take a new approach in the study of society with man at the centre.

Social wealth is the sum total of the material, ideological and cultural means created and used by man. Social wealth is the product of man's creative activity and can be classified into material wealth and mental wealth. In establishing a correct understanding about social wealth one must analyze its role in social movement. Regarding social development as a process of resolving contradictions between the productive forces and the relations of production, the preceding theory of the working class held that social progress begins with and is measured by the development of labour tools, a form of social wealth. This idea finds full expression in Marx's assertion that a society where hand-mills are widely used is a feudal society dominated by feudal lords, while a society of using steam engines is a capitalist society ruled by industrial capitalists.

It is true that in social progress the improvement of labour tools is more active and positive than that of the relations of production. But, since the subject of social progress is man, mere consideration

of the development of labour tools in connection with the relations of production alone is not enough to make the role of labour tools in social progress definitive. Moreover, labour tools are not the whole of social wealth.

President **Kim Il Sung** has clarified the role of social wealth in social progress on the principle that the subject of social development is man. Social wealth is produced and used by man in the course of his life and activity.

That is why social progress begins with the development of man and the level of the development of social wealth is determined by the level of his development. In a nutshell, the role of social wealth in social progress depends on man's volitional activity. But this does not mean that social wealth plays no role in social progress. Material wealth contributes to social progress by increasing man's physical strength while mental wealth contributes to it by increasing his mental ability.

In this sense, social wealth is inseparable from the social movement which is caused by man. Social wealth exists, however, relatively separate from man who has produced it. So the social wealth created by one generation is handed down to the next. In this way social wealth is being accumulated through time, contributing to social movement. By utilizing social wealth which has been accumulated socially and historically, man becomes a being incomparably superior to and stronger than an animal and steadily enhances his position and role as the subject of social movement. The role of social wealth in social movement is

essentially to contribute to enhancing the position and role of man as its subject.

Another question of principle with regard to social wealth is how to estimate its value. The preceding theory of the working class raised the question of assessing the value of material wealth, a part of social wealth, and solved in relation to labour, a creative activity of man. In other words, it raised the question of assessing the value of wealth as commodity and held the view that the value of commodity was determined by the socially necessary labour, the strength of man which has been expended on its production. This is true, but it is an evaluation of wealth on the premise of exchange relations between one thing and another.

The President solved the question of estimating the value of social wealth in relation to man.

Material means are always planned for the benefit of people and would be meaningless without them.

Social wealth has its real value only when it serve man. Man's essential demand is his demand for independence. Therefore, social wealth should serve man, which means that it serves to meet his demand for independence. From this point of view man's demand for independence constitutes a yardstick with which to correctly estimate the value of all social wealth. This is the view of the President who invariably considers man the most precious being in the world.

Social relations mean a social order designed to coordinate the demands and interests of people and utilize the forces embodied in them and social wealth in a unified way. Starting from the

proposition that man is the subject of social relations, President **Kim Il Sung** revealed the essence of social relations and the law governing their development.

A society is a community where people live and conduct activities. It is maintained and developed by virtue of an order which makes it possible to coordinate the demands and interests of people and use their varied forces in a unified way. This order established within a social community is termed social relations.

People's demands and interests are regulated by their social positions, and their different forces are used in a unified way by means of the order which determines their roles. Therefore, social relations form, in essence, a social order which determines the position and role of people in society. The nature of society is determined by the position and role of people in it and finds its concrete expression in social relations. Accordingly, social relations provide the basis for understanding the nature of societies at different stages of history. Social relations develop in line with the development of man, their subject. The law governing the development of social relations, the President maintains, is that social relations develop in line with the development of man's demand for independence and his creative ability.

Historical materialism interpreted the change and development of social relations on the principle that social being determines social consciousness. According to it, the relations of production represent social being and political, legislative and cultural relations correspond to social consciousness, and their development is conditioned by the relations of production. The

development of the relations of production is determined by the development of the productive forces. In a nutshell, the main point of historical materialism is that the development of the productive forces determines the development of relations of production which in turn determines political, legislative and cultural relations.

However, the decisive factor of the productive forces is man and even labour tools, their material component, are created by man. Therefore, to understand correctly the change and development of social relations, they must be considered in relations to the development of man with man.

Political, economic, ideological and cultural relations are the major components of social relations. Political relations make up a social order which determines the position and role of people in managing and transforming various forms of social relations; economic relations are a social order which determines the position and role of people in producing and using material wealth; and ideological and cultural relations are a social order which determines the position and role of people in creating and using ideological and cultural wealth.

Therefore, political relations come before other social relations and have a more active role to play.

For this reason, the President considers that primary attention should be given to the development of political relations in developing social relations and that the other social relations should be transformed on the basis of the rationalization of political relations.

This is a guideline which makes it possible to step up smoothly the transformation and development of social relations.

Social Movement

President **Kim Il Sung**, by defining the characteristics of social movement, advanced a fresh view of society and history.

Before Marxism came into being, even those who advocated materialism or dialectics maintained an idealistic stand on society and history.

Marxism clarified that society, like nature, changes and develops according to the general laws governing the development of the material world. Recognizing the general laws governing the development of the material world that operate in society and history, President **Kim Il Sung** explained the laws peculiar to society and history.

Social movement has something in common with the motion of nature in that it is also a motion of matter. So it is also governed by the universal laws of the material world. But social movement is fundamentally different from the motion of nature.

The President has pointed out that the fundamental difference between the two is that social movement has its subject, whereas there is not such a thing in the motion of nature. This subject is an agent who actively causes and propels forward social movement. But there is no such an agent in the motion of nature. In nature motion takes place spontaneously through an interaction of material elements which exist objectively. In contrast, social movement is caused and developed by the volitional action and

role of man, its subject. This is the fundamental feature of social movement which distinguishes it from the motion of nature.

The President believes that social movement is conducted by the volitional action and role of its subject, because man, the subject of this movement, is a being with independence, creativity and consciousness. Man wants to live a free life as master of the world, free from any kind of subjugation. In order to satisfy this aspiration, man volitionally conducts the movement to transform the world. In nature there is no being with a desire to live as master. Man not only wants to live as master but also possesses the creative ability to realize this aim. If one has no creative ability to realize his aim for such a life, he fails to take the initiative in his activity. Man has mental and physical power to transform nature, society and himself. By dint of this power, man changes the old and creates the new, thus transforming nature and society to be more useful and beneficial to him. In nature there is no such a being that causes and propels its motion volitionally, but there are only objective things and their spontaneous interactions.

The independent demand and creative ability of man, the subject of social movement, are guaranteed by his consciousness.

Nature has no such a conscious being that understands the world and the laws governing its motion and development. By virtue of his consciousness, man can understand them and, on this basis, he can set a goal in social movement on a scientific basis and conduct creative activities.

The fundamental characteristic of social movement lies in the fact that it is caused and developed by the volitional action and role of man who has independence, creativity and consciousness.

President **Kim Il Sung** has clarified that social movement is caused by the popular masses' demand for independence. According to historical materialism, the mode of production of material wealth, namely, the economy, is the basic cause of all social movement. The President, basing himself on the view that social movement is a movement of the subject, advanced a new methodology by which the cause of this movement was found in man, its subject. Social movement is man's movement caused and promoted by him. There can be no social movement without man. Man demands to live independently, free from all kinds of fetters and subjugation.

This demand forms the cause which urges man towards the movement to transform nature, society and himself. Nature is the object of man's activity. However, it is wrong to think that the basic cause of remaking nature lies in nature itself. As he tries to live in an independent manner, man conducts activities to free himself from its fetters.

This is also the case of the revolutionary movement for reforming social relations; the old social system of exploitation and oppression of man by man is abolished through revolution, but this does not mean that the root cause of revolution lies in the social system itself.

The people living under an obsolete social system of exploitation and oppression neither consider them to be painful nor

do they wage a struggle against it, if they have no desire to live an independent life free from all fetters and subjugation. It is true that the outdated ideas and culture are eliminated through the reforming of man. This, however, does not mean these outdated ideas and culture are the cause of man's reforming.

Man struggles to extricate himself from the shackles of obsolete ideas and culture because only when he possesses an ideological consciousness of independence and a sound culture, can he hew out his destiny on his own. This shows social movement is always caused by people's demand for leading an independent life. The natural environment and social conditions in which people live and conduct their activities may exert a great influence on the social movement. They are, however, not the fundamental cause of the movement but mere objective conditions.

Just as the cause of social movement should be found in man, its agent, so the motive force of social movement should be found in man.

President **Kim Il Sung** said:

"The working masses are the driving force behind the revolution and construction. Their strength and wisdom know no limits."

Man, the social being, has creative ability consisting of scientific knowledge and technology, experience and skill, physique and the force of social cooperation. It is by this creative ability that man meets his demand for independence.

Inasmuch as people's demand for independence can be met through their social movement, their creative ability becomes the force which propels the social movement to meet their demand for independence. Of course, there must be material means such as tools of labor for a society to be in motion and develop.

Such means, however, do not occur spontaneously nor activate social progress by themselves. They are the product of the activities of man who has knowledge, technology and experience, and, at the same time, represent the objectified creative power of people.

Only when material means are combined with man's creative ability, can they act upon social movement and develop by embodying man's higher creative ability. Therefore, the force which actively pushes forward social movement is not any objective factor but the creative ability of man, the strength of man.

The creative power of man, as the motive force of social movement, does not mean the strength of an isolated individual person but that of the community, not the power of the reactionary exploiting classes but that of the popular masses interested in social progress. Man, the popular masses, is the subject of social movement because he is the cause and motive force of this movement.

Subject of History

President **Kim Il Sung** said:

"The popular masses are the subject of history. This means that they are the central figure in history and that social movement is realized by them."

A socio-historical movement is fundamentally different from the motion of nature in that it has its subject.

In nature, motion takes place spontaneously through an interaction of elements that exist objectively. In contrast, a socio-historical movement is developed purposefully and consciously by the volitional action of its subject.

Therefore, regarding it as the starting point for explaining the essence and laws of society and history to have an understanding of the subject of history, the President gave a scientific elucidation of the subject of history and, on this basis, established a new integrated understanding of society and history. This is the fundamental characteristic of the President's outlook on society and history.

The unique conception of the President on the subject of history fully represents his new man- centred viewpoint that finds the main cause and motive force of the social movement in man, the popular masses, not in the objective conditions. Man cannot live away from the objective conditions, but he is never shackled to them.

The objective conditions have neither desire nor creative ability. It is only man, the popular masses, that seeks to develop society and has the ability to advance history.

The President's conception on the subject of history embodies the most thorough popular viewpoint which regards the working masses as the subject in shaping and developing history.

The masses of the working people carve out and develop history, but the reactionary exploiting classes try to arrest and turn back the historical advance. The reactionary exploiting classes are not the subject of history; they constitute a reaction against history and they are the target of struggle. The popular masses, the subject of history, steadily enhance their position and role through transformation of nature and society.

Although they are the subject of history in all ages, the masses of people in the exploiting class society were subjected to exploitation and oppression by a handful of the ruling classes and could not hold the position of the master of history. Unconscious of their fundamental demand, they had to bear, in many cases, a heavy burden of creating history according to the will of the ruling classes.

The popular masses who are in such a status cannot claim to have become an independent subject of history that sets the objective of action to meet its demand and attains it by its own efforts. If they are to hold their position and fulfill their role as the subject of history, the popular masses must be brought into contact with leadership. The popular masses can become an independent subject of history and discharge their responsibility and fulfill their role only when they are united into one organization with one ideology especially under the leadership of the party and the leader and form a socio-political organism, sharing the same destiny.

By elucidating the subject of history President **Kim Il Sung** has laid the basis of the Juche outlook on history.

President **Kim Il Sung** said:

"The masses of the working people are the subject of history and the motive power behind social progress."

That the masses of people are the subject of history is a proposition which the President has advanced for the first time by applying to the domain of society and history the philosophical principle that man is the master of everything and decides everything. In the history of philosophy the idealistic outlook on society and history that the "absolute idea" or "self-consciousness" or an outstanding individual made social history and determined the destiny of people had long been dominant.

Marxism established for the first time a historical outlook, historical materialism, that the mode of production determines social life and its development. Refuting the view that the popular masses were no more than "materials" used by an outstanding individual for making history, historical materialism emphasized that the popular masses were the makers of history. But it was based on the interpretation that the decisive factor determining the development of society is the material production and that the popular masses are the producers of material wealth.

Unlike this, the President called the popular masses the subject of history in the sense that they hew out and develop history volitionally to meet their essential demand. According to the President, a socio-historical movement is caused, above all, by the demand of the popular masses for independence. The masses

constitute a social community composed of classes and sections interested in defending independence and developing history. It is an essential demand of the popular masses to live independently, free from all sorts of subjugation and bondage.

A socio-historical movement cannot arise and develop without this demand of the popular masses. The movement for transformation: of nature is caused by the demand of the popular masses for an independent material life free from the fetters of nature.

The movement for transformation of society is caused by the demand of the popular masses to live as masters of the state and society free from social subjugation. The movement for reforming man results from the urge of the masses to be independent and creative beings free from the shackles of outdated ideas and culture. Of course, many other factors apart from the popular masses influence social progress.

But objective conditions can act upon social development in a practical way only through the activities of the popular masses who seek independence. Individuals who take part in the historical movement can contribute to social development only if they conduct activities to meet the popular masses' demand for independence. After all, history develops as required by the popular masses.

According to the President, it is the creative power of the popular masses that propels socio-historical movement. The creative wisdom of the popular masses is inexhaustible, and no being in the world is more powerful or more intelligent than the

popular masses. An individual person's strength, however wise and talented he may be is negligible compared to the creative power of the popular masses.

History has recorded many a conflict in terms of demand and strength between the popular masses and the reactionary exploiting classes.

However, no reactionary could, in the long run, curb the people's aspirations or defeat their strength. Both the objective conditions and the means of social development are created by the creative power of the popular masses and used by them. This proves that a socio-historical movement cannot advance without the creative power of the popular masses. Because they embody the demand for independence and a creative power, the popular masses standing constantly at the centre of history have transformed nature and developed society throughout human history. But this does not mean that the position and role of the popular masses as the subject of history are the same in all ages.

In the past, the popular masses did not know their fundamental demand and could not unite themselves into a political force for a long time. For this reason, they could not become an independent subject of history that hewed out its own destiny in an independent and creative way. If they are to become an independent subject of history, the popular masses must be united around the leader organizationally and ideologically into a socio-political organism under the leadership of the party.

CHAPTER FOUR

SUMMARY OF GUIDING PRINCIPLES OF JUCHE IDEA

The Juche idea elucidates the guiding principles which must be observed in carrying out the revolution and construction, too.

As a ship can straightly sail by dint of compass, so the revolution can emerge victorious by means of guide to revolution. Guide is termed a rule or a standard to be relied on in life and activity.

When spring comes, flowers bloom. It is a law in nature. But revolution is not as same as the circulation of season. Blood and sweat alone cannot win victory in the revolution. There must be a guiding idea indicating the road of revolution.

It is an inevitable phenomenon that an aimless man will suffer for his whole life and a guideless nation will ruin her country.

Revolution and construction should be carried out according to the guiding principles shown by the Juche idea.

The Independent Stand

What is important in the guiding principles of the Juche idea is to maintain the independent stand.

The great leader Comrade **Kim Jong Il** said:

"If the revolution and construction are to be carried out as required by the Juche idea, independence must be maintained and realized in Party and state activities."

The independent stand means that the party and people of each country should solve all problems arising in the revolution and construction in accordance with the desire and interests of the people on the basis of their own judgment and decision by their own efforts in a responsible manner.

Politics, ideology, the economy and defense are important fields of social life. That is why the principles of Juche in ideology, independence in politics, self-sufficiency in the economy, and self-reliance in defense must be maintained and realized so as to safeguard and realize independence of the popular masses.

Juche in ideology is a guiding principle to realize independence in ideological and spiritual life. To establish Juche in ideology means having the consciousness that one is the master of the revolution and construction, thinking and doing everything, and acquiring the viewpoint and attitude of solving all questions by one's own talents and initiative.

In order to establish Juche in ideology, it is necessary to equip oneself with one's own idea, in other words, with the revolutionary idea of one's leader and with the policy of one's party.

It is said that "independent thinking is free for one without repeating other's ambiguous words." This means the man who thinks and acts with one's own spirit without dancing to the tune of others is an independent human being who established Juche. Such a man is a Juche-type revolutionary who thinks and acts according to his leader's idea and his party's policy.

If one is to establish Juche in thinking, one must be well versed in one's own things. This means one must set foot in one's own

country and see the world. In other words, one must know others' things and everything in the world, but one must direct more attention to the reality of one's own country.

Only when one knows the things of one's country well, will one be able to solve all problems arising in the revolution and construction in an independent manner and to suit one's specific situation and carry out the revolution and construction in conformity with the aspiration and requirements of one's people.

In order to establish Juche in thinking, it is necessary to possess a high sense of national dignity and revolutionary pride, develop national culture, raise the cultural and technical standards of the masses and oppose all the outdated ideas including servility to big powers.

Juche in ideology is expressed by independence in politics. Independence in politics is a guiding principle to embody independence in politics.

Maintaining independence in politics means upholding national independence and sovereignty of one's people, defending their interests and conducting politics by relying on them.

Without independence in politics it would be impossible to talk about independence at all. That's why, political independence is the first criterion and the life and soul of an independent sovereign state.

In order to ensure political independence, it is imperative to set up a people's government and make the people the masters of it.

Man's political right finds typical expression in state power. In the exploiting society the popular masses are shackled to the

exploiting class because they have no state power in their hands. Only when they hold state power in their hands and become true masters of it, will they be able to attain political independence and lead an independent and creative life.

In order to guarantee political independence internal political forces should be built. National sovereignty can be only guaranteed by strength. Furthermore, without forces independence cannot be defended under the situation that imperialists try to subordinate other nations by dint of strength.

Political forces are the main component of the revolutionary forces, and they are the united strength.

The might of a nation does not depend on the size of the country but on the unity of the nation. Unity is the fundamental key to decide victory in the revolution. Most difficult thing in the world is to unite the people whose thoughts are different.

The invincible unity and cohesion of the Korean people are a single-hearted unity around President **Kim Il Sung** and His Excellency **Kim Jong Il** blooming under the banner of the Juche idea. Nobody can break this unity in the world.

Thanks to it the political independence in Korea is steadily guaranteed.

For the political independence one must have one's own guiding thought, work out one's policy by oneself in accordance with one's decision and carry it through, and exercise complete sovereignty and equality in foreign relations.

Since he can not live without food, man must not only become the master of politics but also be free from economic dependence on others if he wants to live in an independent way. To do so, one must adhere to the principle of self-sufficiency in the economy. Self-sufficiency in the economy means, in a word, to build a country that can stand on its own feet in the people's lives.

In order to implement the principle of economic self-sufficiency, an independent national economy must be built. An independent economy means an economy which is free from dependence on others and which stands on its own feet, an economy which serves one's own people and develop on the strength of the resources of one's own country and by the efforts of one's own people.

The economy is the material basis of social life. Economic self-sufficiency enables one to consolidate the independence of one's country and live independently, provides a sure guarantee for Juche in ideology, independence in politics and self-reliance in defense and ensures rich material and cultural lives for the people.

The correct way for economic self-sufficiency is to adhere to the principle of self-reliance, develop the economy in a diversified and integral manner, equip the economy with modern techniques, train the nation's technical cadres on an extensive scale and establish reliable and independent sources of raw materials and fuel.

Building an independent national economy on the principle of self-reliance does not mean building an isolated economy. An independent national economy rejects only the economic

dependence on others but not the international economic co-operation.

There is the term, "ministering to each other's wants", which means mutual cooperation of exchanging necessary things. Today it is very significant for the newly-emerging countries to remove old international economic order and build a new one and cooperate each other in the economy.

Self-reliant defense is a military guarantee for a nation's political independence and economic self-sufficiency. For it one must implement the principle of self-reliant defense.

National defense is an important issue connected to the destiny of the country and nation. In order to realizably defend country's independence and sovereignty one must have armed forces capable of defending one's country on the principle of self-reliance in defense.

Implementing this principle means defending one's country by one's own efforts. Self-reliance in defense is a fundamental principle of an independent sovereign state.

A state without self-reliant armed forces capable of defending the country from the enemies at home and abroad when imperialism exists, cannot, in fact, be called a completely independent sovereign state.

For the implementation of this principle one must have self-reliant armed forces, establish a defense system involving all the people and the whole country and utilize the politico-ideological superiority of the people's armed forces to the maximum. At the same time one must build one's own defense

industry and consolidate the home front capable of providing manpower and

material resources necessary for the war.

Independence of the popular masses, independence of the country and nation can lie realized by the creative efforts of the people.

The Creative Method

Another important content in the guiding principles of the Juche idea is to apply the creative method.

The great leader Comrade **Kim Jong Il** said:

"To apply the creative method to solve all problems arising in the revolution and construction in conformity with the actual conditions by relying on the creativity of the people—this is the principle one should always strictly adhere to in the revolutionary movement."

The creative method means solving all problems arising in the revolution and construction in conformity with the actual conditions by relying on the creativity of the people.

As the independent stand enables the masses of the people to safeguard their right and fulfill their responsibility as the masters, so the creative method enables them to play their role in transforming nature and society as such.

The creative method is a method of relying on the popular masses. This is a method of enlisting their creative power and wisdom. Therefore, one must seek the way of solving all problems arising in the revolution and construction by consulting with the

masses and enlisting their wisdom. Since the masses of the people are the decisive force that propels the revolution and construction, one can successfully solve any difficult problem and energetically speed up the revolution and construction only when one relies on them.

Depending on the masses requires the correct organization of their creative power. For this purpose, one must not only map out a correct policy reflecting the masses' demands and aspirations and make it their own but should also unite them into a single political force.

At the same time, it is necessary to struggle against all outdated things that hamper innovations. In order to make the broad masses to take active part in the revolution and construction, widespread mass movements should be launched. And another important thing is to establish a revolutionary method of work. If so, one can properly educate and unite the masses and mobilize them for the revolution and construction as the masters.

The creative method is a method suitable to the actual conditions, in other words, a method of successfully carrying out the revolution and construction in keeping with the specific conditions and peculiarities by organizing and mobilizing the masses and enlisting their creativity.

Since reality constantly changes and develops, it is imperative to solve all problems creatively in conformity with the actual conditions proceeding from the reality.

Revolution is carried out in different conditions of each country. Natural science such as mathematics and physics has the

existing formula, so their problems can be solved on the basis of the formula. But revolution has no formula. If it has, it is the method suitable to the actual conditions.

If one is to wage the revolutionary struggle in the way which is suitable to the actual conditions one must correctly assess the subjective and objective conditions of the revolution in one's own country and define the policy, strategy and tactics in accordance with them. And one must take a correct attitude towards the established theories and actively inquire into new principles and methods of the revolution and construction suitable to the historical conditions of the time and one's concrete situation. A critical and creative approach to foreign experiences is important, too.

Ideological consciousness plays a decisive role in raising the activeness of the masses. Thus, it is very important in carrying out the revolution and construction to place the main stress on ideology.

The Main Stress on Ideology

The principle of placing the main stress on ideology is of another importance in the guiding principles of the Juche idea.

The great leader Comrade **Kim Jong Il** said:

"The popular masses' consciousness of independence plays a decisive role in the revolutionary movement. Therefore, in the revolution and construction one must place the main stress on ideology and give priority over all work to the remoulding of

ideology, the political work, which is aimed at raising the consciousness and activeness of the masses."

Placing the main stress on ideology means attaching a vital importance to the ideological factor and solving all problems by raising the ideological consciousness. There are two factors, ideological and material, which propel the revolutionary struggle and construction work.

Since the masses' ideological consciousness of independence plays decisive role in the revolutionary movement, it is imperative in the revolution and construction to place the main stress on ideology and give priority over all work to the remoulding of ideology, the political work for the enhancement of their consciousness and activeness.

Priority should be given to ideological remoulding. The remoulding of man's ideology is a struggle to eliminate the remnants of the outdated ideas from the mind of the people and arm them with the advanced communist idea.

Ideological remoulding is for man and by man, the master of society. And it is a far-reaching revolution. This fact shows that it is first and primary question to be solved in building socialism.

An important thing in ideological remoulding is to educate the people with the revolutionary idea of the working class, so that they can fight to the end for the revolution. For it the people must train themselves purposefully and consciously with the firm conviction of the victory, and become an ardent communist revolutionary.

For the success in the revolutionary struggle priority should be given to political work. Work among the people is, in essence, a political work and work to enhance their ideology. Political work aims at educating and rousing the people into action. Without it, it is difficult to arouse them to the revolutionary struggle.

As electricity is the power of modem industry, so is political work for arousing the people's revolutionary zeal.

Therefore, in order to arouse the people to the struggle, their ideological consciousness should be enlisted. By the way, their ideological consciousness does not work of itself.

As an engine moves when starting it, so does the ideological consciousness when encouraged.

Political work can be said a work to encourage the people's ideology.

There must be a key to open a lock. Like this there must be a key, a secret of success in the revolutionary struggle. It is precisely political work.

One must adhere to the principle of correctly combining administrative and business affairs and technical and economic work with political work while giving precedence to the latter, and of placing main emphasis on political and moral incentive and correctly combining this with material incentive.

Political work should be done through persuasion and education in an original way by applying various forms and methods.

And at the same time it should be conducted in such a way that the masses regard it as their own affairs and be closely combined with revolutionary practice.

Today the nations and people who are advocating independence are applying the guiding principles of the Juche idea in conformity with their concrete situation, thus demonstrating the vitality more and more as the days go by.

COMRADE KIM JONG IL, OUTSTANDING THINKER AND THEORETICIAN ENRICHING COMRADE KIM IL SUNG'S REVOLUTIONARY IDEA

The most important task of a leader of the revolution is to create and develop a guiding idea for the revolution and thus to clearly elucidate the way of accomplishing the masses' cause of independence.

Only when they have the correct guiding idea can the masses of the people overcome the trials and advance the cause of independence along the victorious road. For creation and development of a guiding idea, a leader of the revolution should have extraordinary ideo-theoretical wisdom.

Comrade **Kim Jong Il**, the successor to the revolutionary cause of Juche pioneered by President **Kim Il Sung** and the supreme leader of the Korean Party, state and army, regards it as his sacred task to develop the President's revolutionary idea and evolves this into the practical life.

He, with extraordinary wisdom, is conducting the energetic ideo-theoretical activities, thus developing the Juche idea as a valuable wealth for humanity and the great guiding idea of the era of independence.

Comrade **Kim Jong Il** has strong faculties of study. His study is profound, persistent and diversified. He has deeply grasped the revolutionary idea of Comrade **Kim Il Sung**.

At the same time, he clarified the limitations of previous theories of the working class one by one. He said that the limitation of Marxism was connected with its world outlook, so a revolutionary idea based on a new world outlook can be a guiding idea of the revolution and construction in our era. He analyzed the limitation of Marxism consisting of philosophy, political economy and scientific socialism, and emphasized that the revolutionary idea of the working class at present should be composed of idea, theory and method of leadership.

During the secondary school period he not only was well versed in the subjects but widened also deep knowledge in various fields through the books. In this way he had profound learning not only in social science such as philosophy and political economy but in natural science and modern technology. On this basis he concluded that the revolutionary idea of Comrade **Kim Il Sung** would become the only guiding idea, theory and method for the revolution and construction.

In his school days he wrote many treatises including "Let's Consolidate the Identity of Ideology and Will among the Party Members Based on the Leader's Revolutionary Idea", "On Characteristic of Modern Imperialism and Its Aggressive Nature" and "Let's Oppose Modern Revisionism and Firmly Defend and Revolutionary Stand of Our Party".

He has so excellent faculties of study that he could give comprehensive answers to all questions arising in politics, the economy, military affairs and culture and international issues as well.

Comrade **Kim Jong Il** is an outstanding mediator. His meditation is natural disposition, always, analytical and creative.

Only when a thinker and theoretician has unusual ability of meditation, can he analyze, reason and synthesize all the problems arising in the revolution and construction, thus discovering the new principles and laws and developing the revolutionary idea of the working class to a higher stage.

Comrade **Kim Jong Il** regards it as his iron rule to solve in a creative and original way all the ideo-theoretical problems based not on established theories but on the Juche idea. He thinks, analyses, synthesizes and solves them placing man in the centre. Man is a social being with independence, creativity and consciousness, which is the principle of the Juche idea formulated by him through the scientific analysis of the essential characteristics of man. On this basis he has developed not only philosophical questions but other theoretical ones by placing man in the centre.

Marx said that philosophy should be a science revolutionizing the world.

Comrade **Kim Jong Il** inquired into the aim of the world's reform from the angle of man's interest. In this course he clarified that philosophy should be a science giving the world outlook to a man. The world outlook shows the way of reshaping man's destiny.

He newly explained the fundamental question of philosophy and elucidated the viewpoint and attitude toward the world with man as the centre. Thanks to his ideo-theoretical activities

scientific socialism has been developed into a man-centred theory for overall realization of man's essential attributes, political economy into an economic theory of Juche studying the law-governed process of the development of man's position and role in economic life, and literature developed and completed into humanics of Juche giving an artistic answer to the question of an independent human being.

Comrade **Kim Jong Il** explains in a creative way the ideological and theoretical questions with the position and role of a leader as the main. It is a new revolutionary principle clarified by him that a leader holds an absolute position and plays a decisive role in the revolutionary struggle. Pointing out the limitations of the previous theory that explained the role of a leader in the frame of individual role he clarified that a leader is not merely an individual but the supreme brain of the masses and the centre of their unity and cohesion, that a distinguished individual plays a temporary vanguard role in social movement but a leader of the working class plays a decisive role in achieving victory of the revolutionary struggle and that a leader is the centre of the life of the socio-political community.

He elucidated the principle of the absolute position and decisive role of a leader, who is supreme brain of the masses, centre of unity and cohesion and centre of the life of the socio-political community, thus developing the revolutionary idea of the working class onto a new stage.

Comrade **Kim Jong Il** has deep-going insight. Keen perspicacity is an important qualification of a thinker and

theoretician. Only when he is a man of keen insight, can a leader clarify the essence of diversified and complicated phenomena of nature and society and give scientific answers to the questions arising in the revolution and construction.

Comrade **Kim Jong Il**'s idea and theory answer the questions that the time requires, and are programmatic guides brightening the road that revolutionary parties and communists should follow. When socialism was collapsed in some countries many people fell into an ideological confusion without grasping its correct truth and reason and lots of parties and revolutionaries were at a loss what to do.

In his works such as "The Historical Lesson in Building Socialism and the General Line of Our Party" and "On the Fundamentals of Revolutionary Party Building" Comrade **Kim Jong Il** clearly elucidated that socialism is the law of historical development and the dismantlement of socialist ruling parties and collapse of socialism in some countries are temporary, abnormal and partical phenomena in the development of human society. He cleared the basic reasons of the dismantlement of socialist ruling parties and collapse of socialism, too.

He laid down an original idea that the previous socialist movement should not be merely revived but developed to a higher stage on a new basis.

This idea arouses a great response and sympathy from the revolutionary parties and communists in the world, demonstrating its vitality. The "Pyongyang Declaration" calling to the revival of socialist movement is highly appreciated as the "Second

Communist Manifesto" by the revolutionary parties and communists in the world and more than 220 revolutionary parties have signed it.

Recently, Comrade **Kim Jong Il** issued the work, "Socialism Is a Science", which caused a great sensation all over the world.

In his work he emphasized that the crumbling of socialism in various countries does not mean the failure of socialism as science but the bankruptcy of opportunism which has corrupted socialism, and that socialism is as alive as ever in the minds of the people and will win ultimate victory for its scientific accuracy. By dint of keen insight he has given scientific answers to all the questions arising in the succession to the leadership, from its essence to the way of solution, thus providing to the revolutionary parties the guideline capable of completing the revolutionary cause through generations.

Comrade **Kim Jong Il** has written a number of books, thus enriching the revolutionary ideas of the working class and illumining the way ahead of the people's struggle for independence. They are "On the Immediate Tasks of the Party Ideological Work Aimed at Kimilsungizing the Whole Society" and "The Workers' Party of Korea Is a Juche-Type Revolutionary Party Which Inherited the Glorious Traditions of the DIU" in late 1970s, and "Let Us Advance under the Banner of Marxism-Leninism and the Juche Idea", "On Some Problems of Education in the Juche Idea", "Let Us Vigorously Advance along the Road of Socialism and Communism under the Banner of Anti-Imperialist Struggle" and "Our Socialism Centred on the Masses Shall Not Perish" in 1980s.

In particular, his classical work, "On the Juche Idea" made a great contribution to the treasure house of the Juche idea and the development of the progressive ideas and theories of mankind. This book is characterized by great profundity, coherence, perception and originality in contrast to established theories.

Through his energetic ideo-theoretical activities Comrade **Kim Jong Il** has developed and enriched the Juche idea, the great guiding idea of our time.

He announced the revolutionary idea of President **Kim Il Sung** as Kimilsungism. It is not easy to formulate the revolutionary idea created by the leader of the working class and clarify its position and characteristics. This responsible and honourable task can be successfully fulfilled by such a distinguished leader, successor to the great leader as Comrade **Kim Jong Il**. He defined the President's revolutionary idea as the system of ideology, theory and method of Juche.

It is one of his ideo-theoretical contributions to the development of the Juche idea.

Comrade **Kim Jong Il** is enriching and developing the Juche idea with new principles and contents in accordance with the demand of the present time and development of the revolution. When the revolutionary idea of the working class coincides with the demand of the time, it can demonstrate the vitality as the guiding idea of the revolution. He made an integral systematization of the essence and principles of the Juche idea—covering philosophical, socio-historical and guiding principles and completely expounded the historic significance of this idea. He

comprehensively explained the theory of national liberation, class liberation and human emancipation and the theory of social, natural and human transformations.

He gave scientific answers to the questions arising in making the world independent.

I won't emphasize the method of leadership for I mentioned it above.

In a nutshell, the Juche idea seeded and cultivated by Comrade **Kim Il Sung** can bear abundant fruits thanks to the energetic activities of Comrade **Kim Jong Il**.

By developing and embodying the Juche idea to the revolution and construction Comrade **Kim Jong Il** is glorifying Korean-style socialism centered on the masses of the people.

It is the primary concern of Comrade **Kim Jong Il** to end the division of the country and nation. He is wisely leading the Korean people's struggle for national reunification on the principle of independence, peaceful reunification and great national unity. When the situation of Korea was very tense, President **Kim Il Sung** met former U.S. President Jimmy Carter.

At the talks the President expounded the correct way of solving nuclear crisis and achieving peaceful reunification on the Korean peninsula.

After the death of the President, the DPRK-USA negotiation began again. But it was suddenly faced with difficulties and the confrontation between Pyongyang, Washington and IAEA was not removed.

The heroic Korean people, under the wise leadership of Comrade **Kim Jong Il**, fought against the imperialists' military menace and blackmail. Thus, they won victory in the struggle against the United States, the only great power in the world.

As mentioned by the world mass media, the conclusion of the DPRK-USA agreed framework was the victory of Pyongyang in diplomacy. The world people took it for granted that Pyongyang would win victory.

It is true of the diplomatic victory of Juche shown by Comrade **Kim Jong Il**.

The world admits Comrade **Kim Jong Il** as the outstanding leader of revolution for his contributions to the development of the Korean and world revolution. After the President's death Comrade **Kim Jong Il** is responsibly leading the Korean people to the implementation of his behests.

Recently I have read Korean publications, which show the brilliant successes gained in the DPRK.

The people, upholding the slogan, "The great leader Comrade **Kim Il Sung** is always with us!" are rising up to complete the revolutionary cause pioneered by the President under the wise leadership of Comrade **Kim Jong Il**. It makes me very happy.

Comrade **Kim Il Sung** is Comrade **Kim Jong Il**, and Comrade **Kim Jong Il** is Comrade **Kim Il Sung**; it is the firm conviction of the Korean people.

Not only the Korean people but the world people can today see the President with broad smile through the dear leader Comrade **Kim Jong Il**.

Indeed, he is the great leader representing the 21st century as well as the present century.

I am firmly convinced that socialist Korea will achieve final victory in the revolution and construction under the Juche idea created by Comrade **Kim Il Sung** and developed by Comrade **Kim Jong Il**.

Shilesh Sharma

Born: 12th -December, 1954, in Uttar Pradesh (India).
He did his education from AGRA UNIVERSITY AGRA.
He was a student of science. He did his B.Sc.
LLB and then the master degree in Hindi Lit.

Working Journalist since last twenty two years.
Served in a number of prestigious organizations
as Chief of Bureau. He was associated with Ministry of
Communication, Radio and TV., Government of India.

Countries visited: USSR, Singapore, China, Thailand,
Japan, Hong Kong, Nepal and Oman along with the
media party of the Prime Minister of India as well as
DPR of Korea.